

CONFIDENTIAL.]

[No. 40 of 1897]

# REPORT

ON

## NATIVE PAPERS

FOR THE

Week ending the 2nd October 1897.

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### LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	<b>BENGALI.</b>	<b>CALCUTTA.</b>			
	<i>Weekly.</i>				
1	" Bangavasi" ..	Calcutta	20,000	25th September, 1897.	
2	" Basumati" ..	Ditto	.....	23rd ditto.	
3	" Hitaishi" ..	Ditto	800	28th ditto.	
4	" Hitavadi" ..	Ditto	About 4,000	24th ditto.	
5	" Mihir-o-Sudhakar" ..	Ditto	1,250	25th ditto.	
6	" Sahachar" ..	Ditto	About 500	22nd ditto.	
7	" Samay" ..	Ditto	3,000	24th ditto.	
8	" Sanjivani" ..	Ditto	3,000	25th ditto.	
9	" Som Prakash" ..	Ditto	800	27th ditto.	
10	" Sulabh Samachar" ..	Ditto	.....		
	<i>Daily.</i>				
1	" Banga Vidya Prakashika"	Ditto	300	25th and 27th to 29th September, 1897.	
2	" Dainik-o-Samachar Chandra-krika."	Ditto	1,000	26th to 29th ditto.	
3	" Samvad Prabhakar" ..	Ditto	1,132	24th, 25th, 28th, and 29th ditto.	
4	" Samvad Purnachandrodaya" ..	Ditto	200	23rd to 25th and 27th and 28th ditto.	
5	" Sulabh Dainik" ..	Ditto	Read by 3,000	24th, 25th, 27th and 28th ditto.	
	<b>HINDI.</b>				
	<i>Fortnightly.</i>				
1	" Marwari Gazette" ..	Ditto	.....		
	<i>Weekly.</i>				
1	" Bharat Mitra" ..	Ditto	2,000	23rd ditto.	
2	" Hindi Bangavasi" ..	Ditto	10,000	27th ditto.	
	<b>PERSIAN.</b>				
	<i>Weekly.</i>				
1	" Hublul Mateen" ..	Ditto	500	27th ditto.	
	<b>URDU.</b>				
	<i>Weekly.</i>				
1	" Al Kunz" ..	Ditto	.....		
2	" Darussaltanat and Urdu Guide."	Ditto	310	23rd ditto.	
3	" General and Gauharieshi" ..	Ditto	330	24th ditto.	
	<i>Tri-weekly.</i>				
1	" Nusrat-ul-Islam" ..	Ditto	.....		

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	<b>BENGALI.</b>	<b>BURDWAN DIVISION.</b>			
	<i>Fortnightly.</i>				
1	"Pallivasi"	... Kalna	... ....		
	<i>Weekly.</i>				
1	"Bankura Darpan"	... Bankura	... 500	23rd September, 1897.	
2	"Bankura Hitaishi"	... Ditto	... ....	27th ditto.	
3	"Burdwan Sanjivani"	... Burdwan	... 250		
4	"Chinsura Vartavaha"	... Chinsura	... 620	26th ditto.	
5	"Education Gazette"	... Hooghly	... 1,280	24th ditto.	
	<b>URDU.</b>	<b>ORISSA DIVISION.</b>			
	<i>Weekly.</i>				
1	"Murshidabad Hitaishi"	... Murshidabad	... 696	22nd ditto.	
2	"Pratikar"	... Ditto	... 603	24th ditto.	
	<b>HINDI.</b>	<b>PATNA DIVISION.</b>			
	<i>Monthly.</i>				
1	"Bihar Bandhu"	... Bankipur	... About 600		
	<i>Weekly.</i>				
1	"Aryavarta"	... Dinapur	... 1,000	25th September, 1897.	
	<b>URDU.</b>				
	<i>Weekly.</i>				
1	"Akhbar-i-Al Punch"	... Bankipur	... 500	24th ditto.	
2	"Gaya Punch"	... Gaya	... 400	20th ditto.	
3	"Tah Zeeb"	... Patna	... ....	25th ditto.	
	<b>BENGALI.</b>	<b>BHAGALPUR DIVISION.</b>			
	<i>Fortnightly.</i>				
1	"Gaur Varta"	... Malda	... ....		
	<b>BENGALI.</b>	<b>RAJSHAHI DIVISION.</b>			
	<i>Weekly.</i>				
1	"Hindu Ranjika"	... Boalia, Rajshahi	... 243	15th and 22nd September 1897.	
2	"Rangpur Dikprakash"	... Kakina, Rangpur	... 180		
	<b>HINDI.</b>				
	<i>Monthly.</i>				
1	"Darjeeling Mission ke Masik Samachar Patrika."	... Darjeeling	... 700		
	<b>BENGALI.</b>	<b>DACCA DIVISION.</b>			
	<i>Fortnightly.</i>				
1	"Faridpur Hitaishi"	... Faridpur	... ....		
2	"Kasipur Nivasi"	... Kasipur, Barisal	... 315	14th ditto.	

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
<i>Weekly.</i>					
1	" Barisal Hitaishi "	Barisal	...	.....	24th September, 1897.
2	" Charu Mihir "	Mymensingh	...	900	20th ditto.
3	" Dacca Prakash "	Dacca	...	2,400	26th ditto.
4	" Sanjay "	Faridpur	...	.....	24th ditto.
5	" Saraswat Patra "	Dacca	...	About 500	25th ditto.
<i>ENGLISH AND BENGALI.</i>					
<i>Weekly.</i>					
1	" Dacca Gazette "	Dacca	...	500	27th ditto.
<i>BENGALI.</i>					
<i>Fortnightly.</i>					
1	" Tripura Hitaishi "	Comilla	...	.....	
<i>Weekly.</i>					
1	" Sansodhini "	Chittagong	...	120	17th ditto.
<i>BENGALI.</i>					
<i>ASSAM.</i>					
1	" Paridarshak-o-Srihattavasi "	Sylhet	...	.....	
2	" Silchar "	Silchar, Cachar	...	.....	

## I.—FOREIGN POLITICS.

THE *Tah Zeeb* of the 25th September says that the mullahs told the frontier tribes that it was the English Government which disallowed the Mecca pilgrimage from Indian ports. The ignorant people have therefore come to believe that the English Government does not hesitate to interfere with the Muhammadan religion. The frontier people are said to have received the most cruel treatment at the hands of some English officers. These two things made the tribes angry with the Government. Innumerable men have already been killed on the frontier, but the tribes will continue to fight till Mecca pilgrimage is restored and the other grievances of the tribes are removed.

TAH ZEEB,  
Sept. 25th, 1897.

## II.—HOME ADMINISTRATION.

## (a)—Police.

2. The *Hitavadi* of the 24th September says that the dead body of one Nibaran Chandra Kansari was discovered on the 6th September last in a ditch on the side of the Sibpur Bazar ghat Road. There were marks of violence on the body. The Howrah police has not yet been able to trace the murderer. It is said that the police has reported that the man died by drowning. The deceased's brother, however, says that he was probably murdered by somebody. The deceased was in good health and used to visit a prostitute in the neighbourhood.

HITAVADI,  
Sept. 24th, 1897.

## (b)—Working of the Courts.

3. The *Sahachar* of the 22nd September says that though the editor of the *Pratod* newspaper has been sentenced to a much heavier punishment than Mr. Tilak, the sympathy felt for the former by the people of India is small compared with that which is felt for the editor of the *Kesari*. This is due to the fact that whilst Mr. Bal Gangadhar Tilak is a learned, large-hearted and patriotic public man, and a leader of the Hindu community, the other editor is an insignificant person. The Indians are not a people to feel sympathy with a man, how great soever his influence and importance in society, who is guilty of sedition. But in Tilak's trial there are some points which make the Indian public hesitate to accept the Bombay High Court's decision as correct. Those points are: (1) That though Mr. Justice Strachey is undoubtedly a learned man and a sound lawyer, he has a very brief experience of the administration of justice in this country, having been appointed to his post only two years ago; that if the trial had been conducted by a more experienced Judge—by the Chief Justice himself for example—quite a different interpretation might have been put on section 124A, and the accused acquitted; (2) that the Judge did wrong in not taking expert evidence as to the meaning and nature of the language used in the articles which formed the subject-matter of the charge and in relying entirely on translations; (3) that when only the six jurors who did not know the Mahratta language pronounced a verdict in favour of conviction, and the remaining three jurors who knew the Mahratta language were for acquittal, the Judge would have done well to discharge the jury and order a retrial, as was done by Sir Comer Petheram in the *Bangavasi* case, in which so many as seven jurors were for conviction and only two for acquittal. Sir Comer Petheram discharged his jury in spite of such a strong verdict, because the jurors who were in favour of conviction were one and all ignorant of the language in which the *Bangavasi*'s articles were written, whilst the two who were in favour of acquittal knew that language; (4) that Mr. Justice Strachey's interpretation of the term "disaffection" occurring in section 124A of the Penal Code is quite new, and does not agree with the interpretations of it given by profound lawyers like Lord Macaulay, Sir James Stephen, Lord Hobhouse, Sir Charles Paul, and Sir John Strachey, according to whom it is not sedition to point out the faults of the Government and its officers, and no editor of a newspaper can be held guilty of sedition so long as he does not

SAHACHAR,  
Sept. 22nd, 1897.

actually exert himself to subvert British rule. If Mr. Justice Strachey's interpretation of the term is accepted as correct, then no newspaper should write anything which is unpleasant to Government, and the Government will be deprived of that help in the administration of the country which it receives from the native press. This is not a state of things to be desired. It is therefore necessary that the Privy Council should be moved to decide whether Mr. Justice Strachey's interpretation of section 124A has been correct or not.

BASUMATI,  
Sept. 23rd, 1897.

4. The *Basumati* of the 23rd September says that having regard to Mr. Justice Strachey's charge and his explanation of certain Mahratta terms, the jury in the Tilak

case had no alternative but to bring in a verdict of guilty. The Judge thought that he alone understood the law and the Mahratta language, and therefore held the trial in the manner he thought best. Three jurors, however, had the courage to differ from him. But their verdict was not heeded, and the public have no right to demur to the conduct of the Judge in refusing to accept it. Justice Strachey took great objection to the words "বিদেশী" and "মুক্ত," and the phrases "সক্ষী আকর্ষণ" and "বিদেশী প্রাক্তমের উপন্ধৰ" and some similar words and phrases of a general import and to some verbs used in the objectionable articles. The Translator had given the form of the present tense to some verbs; and the Judge at once concluded that as the writer had used the present tense, his references must have been to the present Government, and that his references being to the present Government, his writing was seditious. What a Judge says is certainly authoritative, and this statement of Mr. Justice Strachey's is therefore authoritative too; but how did Mr. Justice Strachey reject the rendering of the verbs incontrovertibly given by a learned and life-long Mahratta scholar like Mr. Tilak, and accept the translations of them given by a Musalman?

The *Indian Daily News* says with perfect truth that those who are still clinging to the idea that the incarceration of a man like Mr. Tilak will do much good do not see as far as the bottom. The Advocate-General failed in his duty of impartially conducting his case when he referred to the influence and circulation of the *Kesari*, and the injury that would be done by the acquittal of its editor. As a matter of fact, Mr. Lang was from the beginning prepossessed against the accused, and the Judge himself showed a similar bias in delivering his charge to the jury. This was not proper. The crowd which had assembled at the High Court to know the result of the application for bail, and the delight with which the order for bail had been received, showed how greatly Mr. Tilak was respected by his countrymen. It is needless to say that his incarceration has pained a much wider circle of men. Men who never saw Mr. Tilak are sorry for him, and even the ladies of the zanana are weeping for him. Everybody has seen Mr. Tilak's portrait, and it is for the physiognomists to say if a man of Mr. Tilak's calm and intellectual appearance is capable of doing the smallest harm, not to speak of exciting disaffection.

5. The *Hitavadi* of the 24th September writes as follows:—

HITAVADI,  
Sept. 25th, 1897.

The Tilak trial.

The new interpretation of the sedition section of the Indian Penal Code has puzzled us extremely. If this interpretation is correct, we are undoubtedly all disloyal. If not to approve of a measure of Government is to oppose Government, then we oppose Government in countless instances. Indeed, Justice Strachey's interpretation has rendered the position of every one of us critical. Such a dangerous law, such a dangerous interpretation, and such a dangerous trial cannot but fill the minds of the Indians with uneasiness. There are therefore indications of discontent on all sides.

The first difficulty is, whose interpretation is to be accepted as correct? The framers of the Penal Code have appended to that section an explanation in which it is stated that if anybody creates dissatisfaction with any measure of Government, meaning at the same time to abide by its laws, he will not be guilty of creating disaffection. When this section was inserted in the Penal Code Sir FitzJames Stephen explicitly declared in the Legislative Council that hostile criticisms of Government measures, if free from bad motives, would not be deemed to be calculated to excite disaffection. These things created in our minds an impression which we now hear is extremely erroneous.

Addressing the jury, Justice Strachey said:—"You must not listen to any other interpretation than mine. You are bound to listen to it and form your decision accordingly." Again, "want of affection is disaffection," and "that feeling not action is the test." Justice Strachey has thus outdone even Sir Comer Petheram. If this is the right interpretation, the *Englishman* and the *Pioneer* ought to be sent to jail first. There is no denying that according to this new interpretation every article which was published in the Anglo-Indian papers during the Ilbert Bill agitation was capable of exciting disaffection, and criminal proceedings are not barred by limitation.

This interpretation also suggests the question, who are the greater authorities,—the framers of laws, or those who execute laws? Here we have an administrator of the laws insisting that the interpretation put upon laws by their framers is of no weight whatever, and that the interpretation which should be accepted is his own interpretation.

People were so long under the impression that section 124A was framed with a view to prevent incitement to rebellion. The insertion of this section in the Code as a supplementary provision to section 124 left no doubt of this in any mind. Sir Comer Petheram surprised people by misinterpreting this section for the first time in the course of the *Bangavasi* trial. People then for the first time heard that want of praise meant blame, and that want of affection meant disaffection. But even then people did not dream that they would have to hear this new interpretation by Justice Strachey. Justice Strachey has really surprised everybody. Anybody who will judge the matter from a common sense point of view, and without any regard to legal subtleties or to the interpretation put by a Judge whose judgment is perverted and who was under the influence of excitement, must admit that an offence under section 124A cannot be established without proving an intention to excite rebellion.

In our opinion the Anglo Indians, who desire to deprive the native press of its independence, are responsible for these miscarriages of justice. From a fear of public opinion in England they could not enact a Press Law. They are therefore revenging themselves upon the native press by catching editors in the meshes of the law by putting novel interpretations upon it.

All this is a manifestation of brute force. Reasoning and remonstrance will be of no avail against it, and a redress for this should be sought in England and not here. It behoves therefore every Indian to do his utmost to inform the English public of the real state of affairs, and to attract the notice of Queen Victoria to the matter, and they should not slacken in their endeavours till redress is obtained.

6. The same paper says that Government's prestige will suffer if, in deference to the representation of the Calcutta

The Officiating Chief Presidency Magistracy. Chamber of Commerce, it departs from the usual practice and appoints Mr. Bonnaud to officiate as

Chief Presidency Magistrate. It is hoped that the claims of an able officer like Nawab Amir Hossein, who has on every previous occasion officiated as Chief Presidency Magistrate during Mr. Pearson's absence on leave, will not be overlooked.

7. The same paper says that the accused in the *Poona Baibhav* case

The *Baibhav* trial. undertook to prove every allegation against Lord

Sandhurst, and their counsel strongly insisted upon

the need of such a course in the following words:—

"There are in this case two alternative suggestions—the prosecution suggests that you have a disloyal journalist before you; my contention is that he is a loyal but indignant and, rightly, justifiably indignant, journalist. The strength of the language he uses is due to the aggravation under which he writes. If you see these things are true—that the wives and women of the people of his own community are being led out into the streets and being examined and stripped in the open streets by British soldiers, as they were, according to the very rule of the Plague Committee, at least for some days; if you find people are being taken away, admittedly healthy people, simply by the orders of soldiers, and taken to the plague camp, and are in some cases being put in the beds occupied half an hour before by plague patients and then are allowed to go home; finally on getting home he finds that every single member of his household has to be taken to the segregation hospital, and although he has been

HITAVADI,  
Sept. 24th, 1897.

HITAVADI,

discharged from the plague hospital because he has not been attacked, he finds that his relatives are not permitted to return home, but are kept for ten days in the segregation camp. If you find everything going on in Poona as alleged in these papers, I say you naturally produce in the mind of a journalist living there a state of indignation which would justify the very strongest language—the most indignant language he could use. Before you can properly and fairly judge of his language, you must have that before you."

But they were not allowed to bring forward evidence in proof of their allegations and to cite Ramabai and others as witnesses. The Judge feared lest the truth should come to light. Such was the Judge! such the trial!

8. The same paper writes:—

HITAVADI,  
Sept. 24th, 1897.

Subiya, a respectable Madrasi youth, catching his sister in adultery, killed her and her paramour on the spot in frantic anger. The people of this country, particularly the Hindus, look upon adultery with different eyes from Europeans. Adultery on the part of a female relative does not drive a European mad as it does an Indian. The ways and habits, the ideas and feelings of the two peoples are essentially different. Most Hindus would have committed murder under the circumstances under which Subiya committed murder. Still Subiya was sentenced to death. The Judge remarked that it was becoming quite a disease among the people of this country to commit murders under similar circumstances, and that the disease required to be put down. The Madras public, nay all Hindus in India, are, however, grieved at this sentence of the Judge. Subiya did not betray the least fear or uneasiness when he heard the sentence. When being led to the place of execution he walked with firm steps and with an unruffled heart, chanting a hymn. When asked on the eve of execution whether he had anything to say, he requested the favour of being allowed to sing another hymn, and permission having been granted, he sang another hymn and prepared for death. The fatal noose was then fastened round his neck, and in ten minutes he expired. Those who came to witness the execution went away expressing sympathy with the criminal. Subiya was not a hard-hearted murderer, and it was not proper to inflict upon him the extreme penalty of the law. If men like Subiya are to be punished with death, how are those who murder infants for the sake of their ornaments and kill travellers in order to rob them to be punished?

9. The *Samay* of the 24th September writes as follows:—

SAMAY,  
Sept. 24th, 1897.

One difficulty after another has confronted The decision in the Tilak case. Tilak since the institution of the case against him; and he was put to great difficulty even during his trial. It has so long been well known that a serious case like the one brought against Tilak cannot be instituted except on a written order from the Government. Mr. Justice Strachey, however, has held that such a case can be instituted on an oral order. His interpretation of section 124A is on all fours with that of Mr. Aston, Sessions Judge of Satara. Tilak wanted to cross-examine the Oriental Translator, but he was refused permission to do so. The official translations of the incriminating articles were full of mistakes. One of them was so bad that the Government thought it advisable to withdraw it. As for the others, it is not difficult to ascertain how they were executed. Of the nine jurors, the three who understood Marathi declared the accused not guilty. The six European jurors were ignorant of Marathi and had the case explained to them by the Judge, who was equally ignorant of that language. The Judge accepted the verdict of the majority and ignored the precedent left by Sir Comer Petheram, who refused to accept any but a unanimous verdict.

Mr. Justice Strachey in his charge to the jury disregarded his father's interpretation of section 124A. Perhaps he regarded his father as an old fool. That the Judge was unfavourably disposed towards the native press was proved by one thing. He honoured the editors of two local Anglo-Indian papers who have been systematically writing against Tilak for the last few months with seats by his side. One of these, the *Times of India*, has been grossly libelling Tilak, and he was consulting his legal advisers with a view to prosecute it when he was arrested on a charge of sedition. The writings of this paper were at the root of the prosecution of the *Kesari*, and it was not well of the Judge to show

its editor special mark of favour. He did not, however, care to think how his conduct would be looked upon by the Indian people.

10. The *Bangarasi* of the 25th September has the following with reference to the proposed appeal to the Privy Council against the decision in the Tilak case:—

The proposed appeal against the decision in the Tilak case.

BANGAVASI,  
Sept. 25th, 1897.

We have no sympathy with the proposed appeal to the Privy Council against the decision in the Tilak case. We do not like that we should vie with the Government and waste money on a useless wordy warfare—on an unnecessary quarrel over legal technicalities. Let us explain what we mean. The English are our rulers—strong, powerful, undisputed rulers. The British Government in India is an absolute monarchy, but not “absolute” in the sense in which we, Indian people, understand the term. The English Government is not a tyrannical, lawless, or whimsical Government. It is amenable to laws and regulations framed by itself, and is constitutionally bound to obey them. The executive and the judicial functions of the Government are it is true united, in most instances, in one and the same person; but still the administration of the law rises superior to its execution. To bring the dignity of the law home to the mind of the people, the Government in its executive capacity goes to the law courts established by itself, and stands before Judges and Magistrates of its own making, praying for justice against such of its subjects as may have violated the law. In other words, the absolute Government—which can destroy anything and everything in a moment,—which can do whatever it wishes to do—brings itself down to the level of a humble subject and stands an applicant for justice against him in a law court established by itself. This is a new sight in this country—a sight unseen and unheard of before. But this is not all. The Government has plainly told the Judges and Magistrates that, as administrators of the law, they are quite free and independent; they should act honestly and conscientiously; they should never allow considerations of creed or colour to sway their minds; they must always keep their minds free from passion and prejudice; if they fail to do so they shall stand answerable before God and man. In short the Government has two functions. In its executive capacity it punishes the guilty and protects the innocent. In its judicial capacity it dispenses even-handed justice, unhampered by any other considerations than those of the law. In addition to these two functions the Government has a third. This is to pardon offenders. In the exercise of this function of love and kindness the Government shuts its eyes against the guilt or innocence, goodness or badness of the applicants for mercy.

This benevolent system of government, in which justice is tempered with mercy, is in force in England, and our rulers have given us the benefit of their own system of administration. But owing to some defect or other inherent in our nature and in our manners and customs, we cannot understand—we cannot realise—the well-balanced system of government which the English have introduced into this country. We are consequently compelled to imitate what we can neither understand nor realise. Our rulers know this, and they occasionally put us to a test to ascertain how far we have assimilated Western ideas and principles. In this trial we often fare ill and are reminded of our subjection to the English nation. On such occasions, however, the intention of the Government becomes expressed.

It was no doubt as one of such tests that the prosecution of Tilak was undertaken by the Government. Rightly or wrongly, the Government came to the conclusion that we had been misusing the privilege of free speech and the liberty of the press,—that we had been exciting disaffection among the people and teaching them to entertain a deep-rooted hatred against the Government. It was with the intention of keeping us under control within the proper limits by the enforcement of the existing law that Government, powerful as it is, prosecuted Tilak. The object of the Government was to teach a lesson to the whole native press, and Tilak was chosen to be the instrument through which that lesson was to be taught. The Government did not certainly move the ponderous legal machinery merely with the object of punishing a single man. It appears that the object of the Government has been fulfilled. Every journalist has now come to know that he must always speak the truth, but must never speak an unpleasant truth.

A careful consideration of the present situation would no doubt convince us that the Government entertains no ill-feeling towards Tilak. It is not certainly hostilely disposed towards the native press. It seems that the Government instituted the press prosecutions with no other object than to ascertain whether there had been with the effluxion of time any slackening of the rigour of the law established in this conquered country. We had so long been misinterpreting the law made by the Government, and had been accordingly violating it. The Government has now opened our eyes and pointed out our mistake.

The object of the Government has been fulfilled. But our object remains to be fulfilled. We want to get Tilak released—we want to bring him home. You, English-educated Babus, you appeal to the law, vie with the Government, speak of constitutional agitation and propose to get a new interpretation of the law, and you think that you will in this way get Tilak released. Granted that you succeed in your efforts. But what will you do when the Government, seeing that the existing law is not likely to serve its purpose, will enact a new and severe law to repress the liberty of the native press? We can bear our separation from Tilak, but we shall not be able to bear the rigour of a severer law. What we want is to keep the Government satisfied, to keep the existing law as it is, and at the same time to get Tilak released.

What we mean is that we should appeal to the mercy of the Government. The Government has so long been punishing us, now has come the time to pray to it for forgiveness. Come one, come all. Let us, three hundred millions of souls, beseech our kind and generous Empress for mercy and forgiveness. Let Indians all over the country humbly and tearfully pray to Lord Elgin for the release of Tilak. Tilak committed an offence by mistake. An impartial Judge has punished him after a proper and impartial trial. But will not the Government—the benevolent and merciful Government—come to his rescue and protection? Will it not forgive the fallen and the chastised who now implores for mercy? The Government is an alien Government—a Christian Government—but it rules over Hindus, and in the Hindu eye it is an embodiment of the Godhead. If we humbly appeal to it for its mercy, it will certainly listen to our prayer.

So we advise our countrymen not to waste their money, not to quarrel over technicalities of the law, not to boast of their rights and privileges. For a conquered people the one course is to pray for the conqueror's mercy. Go then to the ruler, and cry and weep and pray for his forgiveness. Go to the Empress, fall prostrate at the foot of her throne, grovelling there on the dust as you cry and weep for mercy, and Tilak will be released.

11. The same paper writes as follows with reference to the Madras case in which one Subiya, an educated Hindu of position, was convicted and sentenced to death for murdering his unchaste sister:—

In the eye of the Hindu Subiya is not a murderer. He is an educated Hindu of position and has always borne an unimpeachable character. He has most probably never spoken an unkind word or told an injurious lie. The pious Hindu who refrains from killing even an insect does not hesitate to kill an unchaste wife or sister, forgetting for the moment the terrors of the law and all thoughts for the present or future. A European Judge may sentence offenders like Subiya to death without paying any heed to the time, the place, and the circumstances of a case, but so long as Hinduism will live, so long as chastity will be valued and unchastity looked upon as a crime, Hindus will not refrain from taking the law into their own hands and putting an end to the lives of unchaste wives and sisters. The Jorasanko murder case in Calcutta bore a resemblance to the Madras case. In that case the wife committed adultery and taunted her husband with his age. The Hindu husband could not bear this and killed the unchaste wife outright. The fact is, that European Judges may hang such wife or sister-murderers by the lakh, but Hindus will never cease to revere and worship them. The Subiya case is in every mouth, and Subiya is being praised all over the country. Subiya walked steadily and patiently to the scaffold, singing hymns in praise of God. He went on singing calmly and peacefully even when the red cap was thrown over his head. The man who was hanged that others might take a warning from his fate set an example of exalted spirituality to his countrymen when passing away.

12. The same paper requests the Government not to listen to the cry of

The Chief Presidency Magis-  
trateship of Calcutta. Mr. Bonnaud should be appointed temporarily to

the Chief Presidency Magistrateship of Calcutta

on Mr. Pearson's going on leave for six months. The claims of Nawab Syud Amir Hossein should not be ignored. Mr. Bonnaud is an able man, but justice requires that the Nawab should officiate for Mr. Pearson. The non-official Anglo-Indian community should not be given any more indulgence. There is little doubt that Mr. Stevens will do justice to the Nawab Bahadur and thereby fulfil the expectations of his countrymen.

13. The *Sulabh Dainik* of the 25th September writes as follows:—

European ladies jubilant over Tilak's imprisonment. European ladies behaved in a most unladylike manner during the trial of the Tilak case. On the

last day of the trial they mustered strong in the court-room and their presence lent the court the appearance of a drawing room. Some of them took their seats by the side of the Judge, who freely and pleasantly chatted with them when the jury retired to find their verdict. The presence of ladies at the elbow of the Judge and his free conversation with them marred the dignity of the court and did not look well. But this was a trivial matter compared with what followed. When judgment was pronounced upon Tilak the European spectators, including the ladies, clapped and yelled in joy. What a falling off was there! The woman lost her womanhood for the time. We almost shudder to think that woman, the very embodiment of kindness, the fountain of love, and the spring of mercy, should so far forget herself as to feel delight at the distress of a human being.

Tilak wrote in defence of women and womanhood. Why do not hundreds of swords, he asked, leap out of their scabbards when a woman is insulted? Mark the word "woman." Tilak wrote not for Indian women only, but for all women, Indian or European. It is a pity that the European ladies became jubilant over the punishment of their best friend. Their degradation pains us; it almost breaks our heart. May God bring them to their senses and restore them to their exalted position.

14. The *Dainik-o-Samachar Chandrika* of the 26th September has the following with reference to the proposal of

The Tilak case.

applying to the Privy Council for special leave for

making an appeal against the decision in the Tilak case:—

Special leave was granted in the case of Crown *versus* Jaykrishna Mukharji, but then it may be argued that there is a marked difference between that case and the Tilak case. Tilak was charged with a political offence. The Government maintains that Tilak's writings might have imperilled the safety of the State. Two European officers have been murdered. The Government is resolved to teach the native press a lesson. But on the other side, the liberty of the press is in danger and the very definition of sedition is in question. The Chief Justice and Mr. Justice Candy would have done well if they had granted permission to appeal. They admitted that disaffection was not "the absence but the contrary" of affection, but they observed that the jury took the word in that light, and there was consequently no harm done. But how did the Hon'ble Judges arrive at this conclusion? They ought to have called for a written statement from the jurors who declared the prisoner "not guilty." The question should be finally settled and all doubts laid at rest. We say this not only for the sake of Tilak, but for the sake of the whole native press. It is to be hoped that the Privy Council will grant the special leave which is going to be applied for.

15. The *Sulabh Dainik* of the 27th September appears in black and says:—

Mr. Tilak's punishment. We were not taken aback by the decision of

Mr. Tilak's motion for permission to appeal to the Privy Council, because we were fully prepared for it. We can hope for nothing under Lord Sandhurst's rule, and we will therefore be spared all disappointment.

People ask in a most piteous tone, will there then be no appeal to the Privy Council in Tilak's case? They are looking wistfully towards England, and everybody asks if no appeal is allowed what will become of Tilak. If Mr. Justice Strachey has eyes to see and a heart to feel, let

BANGAVASI,  
Sept. 25th, 1897.

SULABH DAINIK,  
Sept. 25th, 1897.

DAINIK-O-SAMACHAR,  
CHANDRIKA,  
Sept. 26th, 1897.

SULABH DAINIK,  
Sept. 27th, 1897.

him see and feel how sorry the people of this country are on account of Mr. Tilak. Nothing of this sympathy and sorrow would have been felt if Tilak had been a felon, or if he had really excited or attempted to excite disaffection against the ruling power. Let Lord Sandhurst too see how deeply respected is the man whom he thought fit to prosecute for sedition. It is indeed a matter of regret that after ruling the country for two centuries the English do not yet quite understand its people. India is not Ireland, and Indians cannot even think of disloyalty. All that the Indians do is to make claims on the Government's favour; and when those claims of theirs are treated with indifference they only use harsh language towards the authorities, but they never dream of breaking out into a rebellion. It is rather the Government which by its constant cries of 'sedition' is making the people of India know what sedition is, which they did not do before. The people of India hate with their whole heart the socialists, the anarchists, and the nihilists of Europe, and however learned and clever Mr. Tilak may be, they would have forsaken him if he had been really guilty of any bad political intent. Our hearts say that Mr. Tilak is innocent, and it is certain that he got punished in consequence of the English Judge and the English jury failing to grasp the real import of the articles in Marathi.

In his reply to his friends who pressed him to make an apology to the Government and escape a prosecution, Mr. Tilak distinctly said that he considered himself innocent and did not fear a trial. Should Lord Sandhurst have had such a man tried by a jury who did not know the language of the articles complained against? The truth is that a man like Mr. Tilak can never be hostile to the British Government. We therefore beseech Lord Sandhurst to place three hundred millions of Indians under a debt of gratitude to himself by showing mercy to Mr. Tilak. To render mercy is a ruler's prerogative, and we are sure the Governor of Bombay will not hesitate to exercise his prerogative.

(c)—*Jails.*

HITAVADI,  
Sept. 24th, 1897.

16. The editor of the *Hitavadi* gives the following further particulars of his prison experience in his issue of the 24th September:—

The prison experience of the editor of the *Hitavadi*.  
Prisoners undergoing simple imprisonment obtain only two daily meals instead of three, as provided in the Jail Code.

Use of tobacco is the gravest offence according to that Code. But it is the jail officers themselves who smuggle in this article. Under the jail regulations jail offences are divided into three classes—grave, medium, and light. But the prisoners are not informed of this classification. Bringing of money from outside, fighting, and smuggling in of intoxicating drugs are grave offences; while under-work, walking out of line, talking against rules, not scouring collars and leg-cuffs, impudent replies and throwing water are light offences. These are punished with the penalties laid down in the Jail Code, as well as with various illegal penalties not sanctioned by it.

I had an impression that only most terrible offenders like thieves and dacoits were put in leg-cuffs. But I found to my surprise that even the meekest prisoners were punished in that way for the lightest offences.

Hand-cuffing with the hands pinioned behind or tied to a wall or a post is a most terrible punishment. But I saw one prisoner punished in this way for refusing to work and another for having made an ass's cap with a piece of paper.

Penal diet consists of boiled rice-powder cooked without any addition of salt. But the prisoners who are sentenced to penal diet get pinches of salt separately. The Jail Code, however, lays down that the diet is to be cooked with the addition of salt. I once tasted this preparation to know what it was like, and I wonder that I did not throw up my very entrails.

(d)—*Education.*

HITAVADI,  
Sept. 24th, 1897.

17. The *Hitavadi* of the 24th September has the following:—

"Nutan Path."

(Communicated.)

(4)

I have shown in "Nutan Path" novelty of language, novelty of grammar, and novelty of sentiment. I have not yet shown how many new principles and

what results of observation and research lie hidden in it. I shall show a little of that too this time. Look at page 10 of the book:—

"Light is necessary also for fish and other animals. Light makes them very sprightly. During a shower of rain or when the sky is overcast with clouds fishes do not swim or play about, but go down towards the bottom of the river or tank and remain almost motionless. But when the sky clears up, and the sun shines, the sunlight makes them so sprightly that they come up from the bottom and swim about playfully. Hence it is that the best time for catching fish is when the sun comes out after a cloud or a shower of rain."

Now it is doubtful whether this new principle is stated anywhere else except in "Nutan Path." In explaining the utility of light, Chandra, the author of "Nutan Path," has forced the light of this new principle into the brains of boys. Whenever the thought crosses my mind how the unlucky Bengali student will realise such facts about the fish, I see darkness all around, because it is not in the nature of man to readily give credence to allegations which are opposed to our daily experience. The author of "Nutan Path" has stated that "during a shower of rain or when the sky is overcast with clouds, fishes do not swim or play about." This is utterly untrue. All people—children, old men, and women alike—know very well that during a shower of rain fishes do swim and play. The fact may be ascertained by looking at a pond during a shower of rain. It is notorious that during a shower of rain *kai*, *mágur*, *sol*, *bayal*, and even *punti* rush out on the surface of the water and prepare themselves to leave it. The *kai* is in the habit of moving away from one part of the village to another. Those that see these things with their eyes must now it seems learn that during a shower of rain "fishes go down towards the bottom of the river or tank and remain almost motionless"!! How unfortunate that a book like this must be purchased with money and read! Who shall say how many boys are subjected to cruel flogging at the hand of the Guru Mahasaya for not learning this novel truth, for not swallowing this poisoned sweetmeat?

The members of the Text-Book Committee have carefully fixed this book as a text-book for boys. The charge of favouritism is from time to time brought against not a few members of the committee. That cannot by any means be believed. For they are all of them men of education, enlightenment, and character. What I would piteously ask is, what was the education, the enlightenment and the character, the exigencies of which compelled them to recommend "Nutan Path" as a text-book for pathsalas? It is needless to say I should be extremely glad to know how ashamed those men have been, men, that is, who sentence the wretch guilty of stealing a quantity of pot-herbs to be impaled alive, who reject books as unfit to be text-books if they contain only two or three typographical errors, by prescribing as a text-book such an unreadable book, bristling with errors.

A book not one page of which is free from errors, is yet a text-book! How many more errors shall I point out? I shall point out only a few:—

(1) "The sea is almost boundless. But its water is brackish and cannot be drunk."

Why this "but"? Will any member say and oblige us? It is impossible to say how many misplaced "buts" occur in this book. After all, was not the book made a text-book simply owing to the occurrence of such "buts" in it?

(2) "If the earth is dug a little downwards according to requirements, water issues out and forms wells and ponds."

Is not this simply the raving of a maniac? Is digging a little downwards all that is required to make a pond? The excavation of a pond was not, however, so long such an easy affair.

(3) "Like man, beast, bird, &c., vegetables too take their birth."

Indeed! At the spot in our garden where a mango tree had taken its birth five *nim* trees have taken their birth after the former's death.

It is a habit with many people to insist on the moral education of a son on the ground of his father's immoral character. Nobody, however, admits that to be a commendable course. But though Babu Chandra Nath has followed that course, he has not been taken to task by the Text-book Committee. He says:—

(4) "The cultivators in this country do not take particular good care of their bullocks and buffaloes."

Is the statement true? Is it necessary to tell anybody that cultivators take very good care of their plough cattle? Is it possible for those who cannot procure their own food to spend Rs. 10 a month on every head of cattle they keep? That they take the greatest care they can of their cattle is a fact which will be freely admitted by every one who is acquainted with the condition of village cultivators.

This "Nutan Path," which is a store-house of such bad teaching, is yet a text-book for boys! I do not expect that I shall succeed in getting a better book substituted for it by pointing out its faults. The reason why I do not I shall state afterwards.

Many may think that I am one-sided, for I have said nothing about the merits of the book. You will therefore please point out how many new things pathsala boys will learn by reading only this "Nutan Path;" or correct me by publishing that report by the Text-book Committee to the Director of Public Instruction in which they referred to the merits of this book and suggested its introduction in the place of the *Bodhodaya*.

SRI KEDAR NATH BASU.

(e)—*Local Self-Government and Municipal Administration.*

KASIPUR NIVASI,  
Sept. 14th, 1897.

18. The *Kasipur Nivasi* of the 14th September complains of the indifference of the Backergunge District Board to

Water-supply in the Backergunge district. water-supply in the villages, and the consequent diseases and distress from which the village people have to suffer. The canals which water the villages dry up in the summer. The Board takes no steps to dredge them, and they are gradually silting up, thereby closing communications between the villages. Money, however, is being profusely spent on the construction of costly hanging bridges.

(g)—*Railways and communications, including canals and irrigation.*

HITAVADI,  
Sept. 24th, 1897.

19. A correspondent of the *Hitavadi* of the 24th September complains of the following irregularities on the Bengal-Central Railway:—

- (1) The trains do not come at the appointed time.
- (2) Passengers have to suffer great inconvenience at Sealdah on account of a previous examination of their tickets at the gate, just 15 minutes before the starting of a train.
- (3) Intermediate carriages are not always given, so that intermediate class passengers have often to be accommodated in third class carriages.
- (4) Separate carriages are not provided for females.

(h)—*General.*

SULABH DAINIK,  
Sept. 24th, 1897.

20. The *Sulabh Dainik* of the 24th September has the following:—

Sedition in the native press. There is seldom a man who acts without a purpose and what can be the Indian's purpose in committing sedition? What other Government do the Indians wish to bring in by expelling the English Government? We have before our eyes every Government that exists on the face of the earth. Everybody in India knows that Russia has its Siberia, and India does not therefore want Russia. There is France; but it is a republic, and Indians do not understand a republic. There is also Germany; but it is an absolute monarchy. Italy, Greece, Prussia, Spain and Portugal are too small and insignificant to be taken notice of. As for India seeking the shelter of any Asiatic power, such as Afghanistan, Persia or Turkey, it should be remembered that the Indians of their own motion shook off the yoke of the Musalman rulers and had English sovereignty established over them. Is it probable that they should drive away the English and again subject themselves to Musalman rule, a rule, that is, which is not likely to prove more kind to the Indians than English rule? What motive can Indians then have for exciting disaffection against the British Government?

Why the Conservative party in England do not see this, it is hard to understand.

How then are cases of sedition in India to be accounted for? Are convictions for sedition due to the perversity of the Judges? Certainly not. Such convictions are the result of some misunderstanding on the part of the Judges. The Indians are ever loyal subjects of the English, and the sentiment of loyalty is mixed up with the very corpuscles in their blood. Just recall the two Jubilee celebrations. Was there a single house in India in which rejoicings were not held for the celebration of the two Jubilees? Did not the Indians become transported with joy every time a prince of the blood Royal paid a visit to this country? The very *Baibhav* of Poona, which to-day stands charged with sedition, was the paper which welcomed, with the greatest joy, the late Prince Albert Victor to India. The people to whom all this expression of loyalty fails to carry conviction of the Indian's sincere attachment to British rule are certainly men who are incapable of comprehending anything. It is men of this stamp who constitute the Conservative party and make a mountain of a mole-hill. The correspondents who supply the Conservative party with Indian news are men who are even more easily alarmed than the Conservatives in England. They are men who are not only blind at night but stone-blind even during the day. They are men whose hearing and understanding too, are not correct. They hear one thing and take it for another. They see crocodiles in rice pots and tigers hidden in kitchen vegetables. They see an ocean in a narrow channel of sewage water. As the Conservatives are guided entirely by these correspondents, they are easily panic-stricken and see sedition all over the country.

To speak the truth, sedition is never committed in India. The native press does, indeed, at times indulge in sharp language towards the Government, but that is not intended to excite the people. Sharp language is used only to waken the Government from its lethargy when it is deaf to the cries of the people. But, unfortunately, Government takes that for sedition, and raises a tempest in a tea-pot.

The incarceration of Tilak, the transportation of the editor of the *Pratod*, and the detention in jail of the Natu brothers are due to the malignant influence of their own stars. The Judges who punished them must have acted under the same influence. We blame nobody for these punishments. But those who are immediately responsible for them cannot escape censure. It was Ram's destiny to go to the forest for he was born to kill Ravan, but his step-mother Kaikeyi is none the less blamed by the world for being the immediate cause of the exile of her step-son. You, Lord Sandhurst, who have come to protect the people, are oppressing them more than you are protecting them. We will ask you if the administration would have suffered by Tilak and the others being allowed to go unpunished, and if the safety of the empire has been secured only by their punishment? These are wicked people everywhere, and he is a good ruler who while checking, also protects the good. But you, O Lord, have placed the good and the wicked in the same category. This does not surely redound to your glory. We have said what we had to say, and it is now for you to do as you please.

21. A correspondent of the *Samay* of the 24th September finds fault

The *Bangavási* on Ramabai. with the *Bangavási* for its strictures on Ramabai

with reference to her letter in the *Bombay Guardian*.

The *Bangavási* is a loyal and patriotic paper and an organ of Hindu society. It is a regret that it should show signs of mental aberration. The editor ought to have sent a representative to Poona to ascertain whether Ramabai's allegations about the outrage on her ward were true or not. The *Bangavási* took pains to ascertain whether any violence was done to the two circus girls in the Khana Junction Plague Hospital, but it has made reflections against the chastity of a Mahratta girl without caring to ascertain whether she was or was not outraged by a servant of the Poona Plague Hospital.

22. The *Bangavási* of the 25th September is rather surprised that the

Ramabai and the Anglo-Indian press. Anglo-Indian press has nothing to say on Ramabai's letters in the *Bombay Guardian* anent the management of the Poona Plague Hospital. Ramabai has

SAMAY,  
Sept. 24th, 1897.

BANGAVASI,  
Sept. 26th, 1897.

written ten times more strongly against the plague operations than the native press, but the Anglo-Indian press has made no complaint against her. Tilak, however, has been sent to jail, and the editor of the *Prabod* to the Andamans. The Anglo-Indian press also maintained a discreet silence over the Khana Junction affair. One ought not to forget these things.

SANJIVANI,  
Sept. 25th, 1897.

How to stop the murder of the murder of a punkha cooly, the *Sanjivani* of the punkha coolies by European 25th September observes that the Government ought soldiers. to take steps to find out the real culprit and get him

punished. The best way to put a stop to these cowardly murders of punkha coolies by Europeans soldiers will be to punish the barrack where coolies are ill-treated by stopping punkha pulling therein. The beastly, cowardly soldier never before enjoyed the luxury of the punkha, and the Government has turned their heads by minutely looking after their comfort and luxury.

DAINIK-O-SAMCHAR  
CHANDRIKA,  
Sept. 27th, 1897.

23. Referring to the acquittal of Private Jones, who was charged with Sedition in India and sedition in following:—

Mr. Justice Strachey did not admit that the newspaper press in this country was the fourth estate in the Indian body politic, and had the right to give protection to helpless people by ventilating their grievances and keeping erring officials in check, that it had even the right to serve as an "opposition" to the Government and freely criticise its measures. There is, however, very little doubt that Mr. Justice Strachey would have had to hold a different opinion in England and even in India with respect to the Anglo-Indian press to which he will not certainly like his interpretation of "disaffection" to be applied. The *Pioneer* is a clever journal. It is always mindful of its own interests and the interests of its class. It explains, "sedition" in a way most convenient to itself. In its opinion what is not sedition in England is sedition in India, because a rebellion is impossible in England, whereas it may occur any day in India. The Anglo-Indian papers, the *Pioneer* would no doubt argue, are read by Anglo-Indians, who may be excited, but who will never rebel. These papers, moreover, are not likely to contain anything which may incite natives into a revolt against the Government. The *Pioneer* would perhaps refer to the Ilbert Bill controversy, and say that although the Anglo-Indian papers wrote violently on that occasion, they were not accused of sedition. In fact for an Anglo-Indian to rebel against the Government would be rebelling against himself. An Anglo-Indian rebellion is impossible, but an Indian rebellion is quite possible. Therefore, what is sedition in the case of an Anglo-Indian journalist, cannot be sedition in the case of an Anglo-Indian journalist.

An Anglo-Indian rebellion, however, is not an impossibility. The Anglo-American rebelled, and successfully rebelled against the mother country, and the Anglo-Indian may follow the example of his American brother. In fact, the Anglo-Indian community threatened the Government with a rebellion during the Ilbert Bill controversy. They proposed to declare independence, and even went the length of tampering with the army and the Queen's volunteers. There was every probability of an Anglo-Indian rebellion during the Ilbert Bill controversy as well as during the passing of the Black Act. The *Englishman* talked of a rebellion only the other day, not long before the granting of the exchange compensation allowance.

In England too, rebellion is not an impossibility. During the anti-corn law agitation a rebellion was almost imminent. There were strikes and riots. Great excitement prevailed and attempts were made even against the Queen's life. All these were owing to the writings and speeches of the anti-corn law agitators. Even these disturbances, however, did not lead the Government to institute sedition prosecutions, simply because the officials in England cannot act in an arbitrary and high-handed manner, on account of the law being liberally interpreted and liberally administered in that country, on account of the Government in that country being controlled and kept in check by Parliament, in short, on account of the Government there not daring to prosecute any newspaper for sedition. But the case is otherwise in India. Here the Government is an arbitrary Government. There is no one to keep it under control, and it can prosecute newspapers for sedition whenever it likes.

## III.—LEGISLATIVE.

25. The *Sansodhini* of the 17th September has the following:—

The Religious Endowments Bill. No sensible Hindu will deny that endless oppressions are committed on pilgrims in Hindu shrines and that they are put to the greatest hardship and inconvenience. But the law which has been proposed for the better regulation of religious endowments will not improve matters in this respect. It will simply transfer the management of such endowments from *mohantas* to committees of local residents. Seeing that the members of these committees will not be responsible to anybody for their actions, it will be difficult to get disinterested men for the memberships. If respectable men like pleaders, mukhtars and talukdars can be persuaded to accept the memberships, they will do so simply for a name, and will leave the actual work of their office entirely to the *mohantas*. And who shall guarantee that a *mohanta*, who has secured the confidence and favour of a committee so constituted, will not commit even greater oppressions on pilgrims than he had ever committed before? Those who are determined to have a law may reply that this will not be possible under such a law as has been proposed, and that the writer's fear is groundless. But considering what has taken place in the past, it may be confidently stated that the transfer of the management of religious endowments from *mohantas* and *pandas* to committees may, instead of doing good, do much harm. The management of many *dharmasalas*, which are already in the hands of committees, will prove this. It is the mismanagement prevailing in the Sitakund shrine in Chittagong which has led the *Hitavádi* newspaper to denounce the management of religious endowments by *mohantas*. But what has been the result of the curtailment of the power of the Sitakund *mohanta* for the last three years? In the present year, in particular, the *mohanta* was deprived of all his power during the pilgrimage season, and every arrangement was made by the authorities. But those who visit Sitakund every year say that it is true that, under the *mohanta*'s management, they had to pay something to the *mohanta*, but they had never to suffer such police oppression as they suffered this year. Besides police oppression pilgrims had to suffer another inconvenience this year. They were not allowed to enter the temple when any officer or his followers were visiting it, and they had therefore often to remain waiting outside the temple for half an hour or even one whole hour. If official high-handness is such only at the talk of a Religious Endowments Bill, how much greater will it become when such a measure will be passed. The truth is that the mismanagement and abuse of religious endowments will not cease, so long as the people themselves do not become more conscientious in the discharge of their duties towards their fellow-creatures and more deeply religious.

SANSODHINI,  
Sept. 17th, 1897.

## V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

26. The *Sahachar* of the 22nd September says that though this year's

Lord Elgin and his subordinates famine has no parallel in history, thanks to the in the famine. benevolent measures adopted by the Government of

Lord Elgin the visitation is nearly over. It may now be safely hoped that in two months more a good harvest will be reaped, and all suffering will be at an end. It is indeed the duty of every Indian to thank Lord Elgin and his subordinate officers for the kind, disinterested, large-hearted and masterly way in which they grappled with the situation. The people of India will never be able to repay the debt of gratitude under which they have been laid during the present famine by the Government of India and the British public. May God bless Lord Elgin with happiness and long life. It must be admitted without the least deimur that it is His Lordship's indomitable energy, wonderful fortitude, and sincere good wishes for India which have enabled that country to tide over the crisis.

SAHACHAR,  
Sept. 22nd, 1897.

27. A correspondent of *Sanjivani* of the 25th September complains that

Closing of relief operations in acute distress still prevails in Deoghur in the Sonthal Deoghur. Parganas district, and the Government ought not to have closed the relief works so soon. About half the raiyats have been ruined by the famine. Rice is selling at Rs. 5-8 per *maund* and even *janar* and *gunli* are selling at famine prices. The distress of the people is better felt than described. A famine-stricken man tried the other day to put an end to his life by laying his

head on the railway line. The guard of a train observed him from a distance, stopped the train, and forcibly turned him out of the place. What have the authorities to say to this?

The Deoghur Famine Fund is still maintaining several famine-stricken men, women and children, but its resources are running short, and it may have to discontinue its work very soon.

CHARU MIHIR,  
Sept. 20th, 1897.

CHARU MIHIR.

28. In the opinion of the *Charu Mihir* of the 20th September the Government ought not to have closed the relief works in Mymensingh so soon. The middle classes are in great distress owing to the rise in the price of rice.

29. A correspondent of the same paper writes about the distress caused by the flood in the late inundation in the Tangail Subdivision of the Mymensingh district. The flood shows no sign of abatement. Many houses both in the town and in the mufassal are under water. The distress of the people baffles description. The district authorities should come to the rescue of the poor. Money should be placed in the hands of some of the respectable and honest people in every village for distribution among the deserving poor. The price of rice is high.

#### VI.—MISCELLANEOUS.

HITAVADI,  
Sept. 21th, 1897.

30. The *Hitavadi* of the 24th September writes as follows:—

The present uneasiness of the country. Many a strange sight has been seen in the course of the Tilak case. The Anglo-Indian editors and their wives sat on the Judge's dais and watched the proceedings. The Judge said one day that he would call experts and the next day declared that he had changed his opinion and experts would not be called. When articles expressive of Tilak's loyalty were read, the Judge said that respect for the Queen personally was not incompatible with disaffection against British rule! When Tilak was sentenced to imprisonment, the Europeans in the court were demonstrative in their expressions of joy.

Such sights were not seen in the trial of the Poona *Baibhav*. Even Europeans have been staggered by the glaring example of injustice in the Tilak case, and the English jury was therefore divided in opinion although the writings of Kelkar were even more pungent than those of Tilak.

There is also the novel spectacle of declarations by editors and printers of having given up all connection with particular newspapers, and of an enquiry by Government into the truth of these declarations. All the evils with which India is afflicted at present have come from Bombay. There was first the plague. The plague was followed by oppression by plague officers. Then there were the murders of Mr. Rand and Lieutenant Ayerst. Finally, there is imprisonment without trial and prosecutions for sedition, and fear of death has given way to the more potent fear of imprisonment. There are besides, the famine and the troubles on the frontier. All this has made the whole of India uneasy. The Indians know that all these troubles will pass away, but they cannot yet feel themselves at ease. They are as much uneasy as passengers on board a ship tossed on a stormy sea. As the officials are troubled by imaginary fears, so the people apprehend danger at every step. Everybody is anxious that the curtain should drop on this scene and longs for a return of peace.

HITAVADI.

31. The same paper addresses the *Bangavasi* as follows:—

The *Bangavasi's* loyalty. You have made yourself the butt of the Anglo-Indians' ridicule. See how the *Englishman* is laughing at you.

" It is on record somewhere in history or fiction that a Dissenting sailor on board one of His Majesty's ships (this was in the beginning of the century) entered into a religious discussion with his superior officer who, as soon as he had recovered from his surprise, ordered the disputant to be flogged. The effect of the cat was remarkable. When the first few lashes had fallen, the Dissenter began to doubt the orthodoxy of his theological position. By the time his punishment was half over, he felt conviction (of the righteousness of the establishment) flowing into his soul. And at the conclusion of the ordeal, his ideas on the subject had so radically changed, that he forthwith begged to be admitted to the bosom of the Church, from which he never afterwards

departed. It is pleasing to note a similar, gradual, and satisfactory modification in the attitude of the native press. The almost incredulous fury with which the first steps of the Government against the sedition mongers were received, gave way to an air of deprecatory sorrow, and to subdued demonstrations of affection towards the authorities, as they were seen to be throwing their net over a wider area than was at first supposed to be involved. At each successive conviction, the complaints of the Bengal journalist sank into a lower key, while the professions of his esteem and veneration for the Government became almost embarrassing. Now that Tilak has been sent to prison, the pent up loyalty of the native press at length finds a vent, and the *Bangavási* breaks forth into such raptures as these: 'What is there to blame in the conduct of Government? We see nothing blamable in its conduct, etc., etc.'

You see how your loyalty is valued.

All India is sorry at the gross injustice which has been done in the Tilak case. But you, who are a Hindu, are approving of the sentence passed on Tilak instead of expressing sympathy with that strictly orthodox Brahman. You do not blame the Judge and the jury. But you thought otherwise in your own trial, although seven jurors were against you, and although only six jurors were against Tilak.

We are not sorry for you personally. Our regret is that in this grave crisis there should be a single native paper which should pronounce the Judge and the jury concerned in the Tilak case perfectly free from blame.

We advise you like a friend to reflect on the figure you are cutting in the eyes of the authorities and not to afford our enemies opportunity for laughter.

32. The same paper says that Reuter's statement that the English press

English public opinion on Poona affairs. generally approves of the sentence passed on Tilak should show how misinformed the English public are about these matters. Indeed, the unfounded statements of Lord Sandhurst and the retraction by Professor Gokhale have biassed the public mind in England against the Indians, so that they are placing ready faith in even the most incredible rumours. The *Pall Mall Gazette* for instance, says:—

"The *Pioneer*, a paper which being supplied with Government information \* \* \* has stated that the Swatis were set up by emissaries from Poona. That is why the Indian Government has incurred so deep a responsibility in bringing Tilak to trial."

It behoves Indians to set English public opinion right by publishing correct reports of the case as well as of other matters.

33. The *General and Gauhari Asfi* of the 24th September publishes the following article from the Hon'ble Haji Ismail Khan:—

It is a matter of regret that the Indians have compelled the Government to suspect the fidelity of the native people and punish Maulvi Hedayt Rasool of Lucknow and some Hindus of Poona. No one ought to feel sorry for these men because the Government, which is responsible for the maintenance of peace in the country, had no alternative but to punish those who tried to disturb it. No one should persuade himself into the belief that the English Government treats natives with leniency because it fears them. It must be borne in mind that the Indian National Congress is largely responsible for the present unrest. Its teaching is not good for the natives. Its protests against the actions of the Anglo-Indian officials create a feeling of hatred for the Government in the native mind. We have no sympathy with the proposed press law. We are advocates of the liberty of the press, but at the same time we are bound to say that it is we ourselves that have compelled the Government to direct its attention to the native press, which by its writings has created the present unrest in the country. The main cause of the present disquiet in India is the Congress movement which has up to this time done no good to the country, but has only created ill-feeling between the rulers and the ruled. The most important duty of the leaders of the Indian community lies in improving the material condition of the people by spreading education among them without race distinction, in removing the cause of India's poverty, and in improving their social condition by persuading them to give up their religious prejudices. It is nonsense for Indians to talk of politics until they have improved their moral and material

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condition. The present condition of India may be compared to that of a half developed cocoon which after a short time becomes silk. India has through the influence of English education become up to this time only half developed, it will take her some time longer to become fully developed. If at this stage of her progress her peace is disturbed, her career of progress will receive an irreparable injury. Indian politics is being dealt with by the most prominent statesmen of the world. It is useless for the Indians to talk of it when they are quite unfit for it. They have yet much to learn from their English rulers.

BANGAVASI,  
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34. The *Englishman*, observes the *Bangavási* of the 25th September, calls the Hon'ble Babu Surendra Nath Banerji "notorious." If Surendra Babu had called the editor of the *Englishman* "notorious" he would have no doubt been threatened with a prosecution for defamation. The *Englishman* in a recent issue published the translation of a few lines from an article in the *Bangavási*. The writer's conclusion from these few translated lines is, however, erroneous. It is not easy to understand why the *Englishman* is harassing the native press in this way. What is the use of abuse and vilification? The native press is weak like a deer, while the *Englishman* is strong like a tiger. Why this useless show of anger and indignation?

CHUNDER NATH BOSE,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
The 2nd October 1897.